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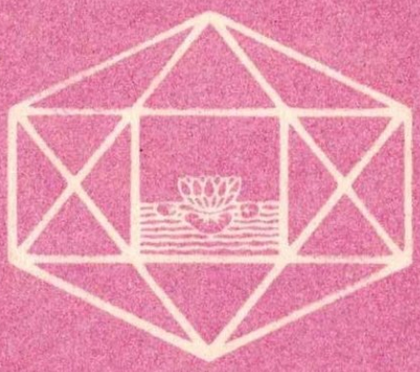

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—Matter shall reveal the Spirit's face.

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All the articles in this issue, except the last piece and the Information Letter, are extracts from the writings and talks of SRI AUROBINDO and THE MOTHER. Most of the Mother's words are translations from the original French. Titles to these extracts are given by the editor.

The Truth of the Being

It is what one calls here in India, the truth of the being or the law of the being, the Dharma of the being, that which is the centre and the cause of the individuality.

Everyone carries his truth in himself, which is his unique truth, which is his own and which he is to express in life. Then, what is this truth ?

I have been asked, "What is this truth of the being and how does it translate itself in physical life ?"

It translates in this way: each individual being has a direct and unique relation with the Supreme, the Origin, That which is beyond all creation. It is this unique relation which must be expressed in his life, through a unique mode of being in relation with the Divine. Therefore, everyone is directly and exclusively in relation with the Divine — the relation that one has with the Divine is unique and exclusive. That is how you receive from the Divine, when you are in a receptive condition, the fullness of the relation that is possible for you to have and this is not a share or a portion or a repetition, but it is

exclusively and uniquely *the* relation which each one can have with the Divine. Therefore, from the psychological standpoint, everyone is all alone to have this direct relation with the Divine.

Everyone is all alone with the Divine.

The relation that you have with Him has never a second or anything identical. No two are ever the same, and therefore *nothing* can be taken from you in order to be given to another, nothing can be withdrawn from you in order to be given to another. And if this relation disappeared from the creation, it would disappear really — which is impossible.

That is why if you live in the truth of your being, you are an indispensable part of the creation. Naturally I do not mean to say that if you live as you believe you should be, I say if you live the truth of your being, if by growing you are able to come in contact with the truth of your being, then immediately you have a unique and exclusive relation with the Divine, that has nothing similar to it.

That is all.

And naturally, being the truth of your being it is that which you must express in your life.

THE MOTHER

(*Bulletin*, August 1962, pp. 17-19)

Behind the Appearances

Often a set of circumstances or certain events occur that contradict your desire or what seems to you the best and you happen to regret and say to yourself, "Ah how it would have been good if it were otherwise, like this or like that". For small things as well as for big things.

Then years pass, events roll on; you progress, you become more conscious and understand better, and when you look back you perceive, at first in astonishment, then later on, with a smile, that the famous circumstances which appeared to you unfortunate and unfavourable were precisely the best thing that could have happened to you to make you progress in the way you had to. And if you were in the least wise you would say, "Indeed, the Divine Grace is infinite".

So when this phenomenon happens to you several times, you begin to understand that in spite of the blindness of men and misleading appearances, the Grace is at work everywhere and that every minute it is the best possible that happens, under the conditions in which the world is at that moment.

It is because our vision is limited or because we are blinded by our own preferences that we are un-

able to discern and see that it is so. But when we begin to see it, we enter into one of those wonders which nothing can describe.... Because behind the appearances you perceive this Grace infinite, wonderful, all-powerful that knows everything, organises everything, arranges everything and leads us — whether we want it or not, whether we know it or not — towards the supreme goal, that is to say, union with the Divine, the awareness of the Divine and union with Him.

Then you see in the action and in the Presence of the Grace, a life full of joy and wonder and marvellous power, and at the same time full of a trust so calm, so total that nothing can shake it.

And when you are in such a state of perfect receptivity and adhesion, you diminish in that measure the resistance of the world to the divine action. Therefore this is the best collaboration that you can bring to the action of the Divine. You understand what He wants and in full consciousness you adhere to His Will.

THE MOTHER

(*Bulletin*, August 1962, pp. 39-41)

Good and Bad Moods

You see, my child, the pity is that you are too preoccupied with yourself. At your age I was exclusively occupied with my study; to educate myself, to learn, to understand, to know, that is what interested me, even thrilled me. My mother loved my brother and I very much, but never allowed us to be in a bad mood, discontented or lazy. If we went to her to complain about something or other and say that we were not pleased, she made fun of us or scolded us and would say: "What is all this foolishness, don't be ridiculous, go and work at once and do not concern yourselves with whether you are in a good mood or a bad! That has no interest."

My mother was perfectly right and I have always been grateful to her for having taught me discipline and the necessity of forgetting oneself in the concentration upon what one is doing.

I have told you this because the anxiety of which you speak springs from the fact that you are much too preoccupied with yourself. It would be better if you concerned yourself more with improving what you are doing (painting or music), with developing your brain which is still quite uncultured and with

acquiring the minimum of knowledge indispensable to a man if he does not wish to be an ignorant, uncultured person.

If you worked regularly for 8 or 9 hours a day, you would be hungry and would eat well, you would feel sleepy and would sleep peacefully. You would not have time to wonder whether you were in a good or a bad mood. It is with all my affection that I tell you these things and I hope you will understand.

15. 5. 1934 THE MOTHER

(*Bulletin*, November 1974, p. 55)

It is not the soul but the ego and its pride that feel defeat and humiliation.

The Mother

Get to Work

Have you ever asked yourself why there is this universe at all, at least this earth with which we are so much concerned and which seems to us so real, so authentic? It would perhaps be very wise on your part if you did not! I have often spoken to you of Théon. He was truly a sage in his own way. People used to come to him and ask questions. Many asked why there was a universe. He would answer, "But what is that to you?" Some would ask, "Why is the universe like this?" To that he would say, "It is what it is, how does it matter?" Others again would remark, "I do not consider the world a satisfactory affair." There, we begin to come more to the point. To those who find the world unsatisfactory I would say, "Get to work, try to change it. Find a way that it may be otherwise, that it may be made better." Things are what they are, it is no use speculating over that and getting worried. Seek for the means of remedy, so that things may be made what they should be. Why are things what they are? Not that one cannot know the reason, although one may not always be sure of it. The best thing to do is to take whatever is as it is and try to change it towards that which it ought to

be. Now the wonder of it is that if you are sincere, if you want to know sincerely and work sincerely, you will come to know why things are what they are — the cause, the origin and the process, for they are all one. There is one truth at the base of things; if that were not there, nothing would be. If you seize that truth, you seize at the same time the origin of the creation and the means of changing it as well. In other words, if you are in contact with the Divine — for the Divine is that base — you are in possession of the key to all things, you know the why, the how and the process for change. One thing to do then is to start doing the thing. But you might say, it is too much, too difficult, too big for you — to work in the world or for the world. Well then, start with yourself. You are a little mass of substance, a symbol or representative of the universe. Let your work then be to form and refashion that particle. Concentrate upon it, go within — even within that little person of yourself you will find the long looked-for key.

Based on a Talk of THE MOTHER

(Nolini Kanta Gupta, *Collected Works*, III, p. 309)

* *

FAITH

All that we do and attempt proceeds from faith, and if we are deficient in faith nothing can be accomplished. When we are deficient in faith our work begins to flag and failure is frequent; but if we have faith things are done for us. No great work has ever been done without this essential courage. Misled by egoism, we believe that we are working, that the results of what we do are our creation, and when anything has to be done we ask ourselves whether we have the strength, the means, the requisite qualities, but in reality all work is done by the will of God and when faith in Him is the mainspring of our actions, success is inevitable. Sometimes we wish a thing very intensely and our wish is accomplished. The wish was in fact a prayer, and all sincere prayer receives its answer. It need not be consciously addressed to God, because prayer is not a form of words but an aspiration. If we aspire, we pray. But the aspiration must be absolutely unselfish, not alloyed by the thought of petty advantages or lower aims if it is to succeed. When we mingle self with our aspirations, we weaken to that extent the strength of the prayer and the success is proportionately less.

SRI AUROBINDO

(*Bande Mataram*, Cent. ed. Vol. 1, p. 764)

* *

The Working of Spiritual Force

As to Force let me point out a few elementary notions which you ignore.

1. The Force is a divine Force, so obviously it can apply itself in any direction; it can inspire a poet, set in motion the soldier, doctor, scientist, everybody.

2. The Force is not a mental Force — it is not bound to go out from the Communicator with every detail mentally arranged, precise in its place, and communicate it mentally to the Recipient. It can go out as a global Force containing in itself the thing to be done, but working out the details in the Recipient and the action as the action progresses. It is not necessary for the Communicant to accompany mentally the Force, plant himself mentally in the mind of the Recipient and work out mentally there the details. He can send the Force or put on the Force, leave it to do its work and attend himself to other matters. In the world most things are worked out by such a global Force containing the results in itself, but involved, concealed, and working them out in a subsequent operation. The seed contains the whole potentiality of the tree, the gene contains the potentiality of the living form that it initiates, etc., etc., but if you examine the seed and gene *ad infinitum*, still you will not find there either the tree or the living being. All the same the Force has put all these potentialities there in a certain evolution

which works itself out automatically.

3. In the case of a man acting as an instrument of the Force the action is more complicated, because consciously or unconsciously the man must receive, also he must be able to work out what the Force puts through him. He is a living complex instrument, not a simple machine. So if he has responsiveness, capacity etc. he can work out the Force perfectly, if not he does it imperfectly or frustrates it. That is why we speak of and insist on the perfectioning of the instrument. Otherwise there would be no need of Sadhana or anything else — any fellow would do for any blessed work and one would simply have to ram things into him and see them coming out into action.

4. The Communicant need not be an all-round many-sided Encyclopaedia in order to communicate the Force for various purposes. If we want to help a lawyer to succeed in a case, we need not be perfect lawyers ourselves knowing all the law, Roman, English or Indian and supply him with all his arguments, questions etc., doing consciously and mentally through him his whole examinations, cross-examinations and pleading. Such a process would be absurdly cumbrous, incompetent and wasteful. The prearrangement of the eventual result and the capacity for making him work his instruments in the right way and for arranging events also so as to aid towards the result are put into the Force when it goes to him, they are therefore inherent in its action and the rest is a question of his

own receptivity, experience etc. Naturally the best instrument even is imperfect (unless he is a perfected Adhar) and mistakes may be committed, other suggestions accepted etc., etc., but if the instrument is sufficiently open, the Force can set the thing to right and the result still comes. In some or many cases the Force has to be renewed from time to time or supported by fresh Force. In some directions particular details have to be consciously attended to by the Communicant. All that depends on circumstances too multitudinous and variable to be reduced to rule. There are general lines, in these matters, but no rules; the working of non-mental Force has necessarily to be plastic, not rigid and tied to formulas. If you want to reduce things to patterns and formulas, you will necessarily fail to understand the workings of a spiritual (non-mental) Force.

5. All that I say here refers to spiritual Force. I am not speaking of the supramental.

6. Also please note that this is all about the working of Force on or through people: it has nothing to do with intuition which is quite another matter. Also it does not preclude always and altogether a plenary and detailed inspiration from a Communicant to a Recipient — such things happen, but it is not necessary to proceed in that way, nor below the Supermind or supramentalised Overmind can it be the ordinary process.

SRI AUROBINDO

(*On Himself*, Cent. ed. Vol. 26, pp. 203-05)

Practical Problems

ON SPORTS :

Q: Should one play in order to win ?

When you have a consciousness three or four years old, that is an altogether necessary stimulant. But you may have a four year old consciousness even at the age of fifty, is it not ? No, when you have a ripe consciousness you must not play in order to win. You must play for the sake of play, to learn how to play and to progress in play and in order that your play becomes the expression of your inner consciousness at its highest — it is that which is important. For example, people who like to play well, do not go and choose bad players to play with, simply for the pleasure of winning — they choose persons who are the best players and play with them. I remember I learnt to play tennis when I was eight years, it was a passion; but I never wished to play with my little comrades, because I learnt nothing (usually I used to defeat them), I always went to the best players; at times they looked surprised, but in the end they used to play with me — I never won, but I learnt much.

Q: When we play badly we find that we have no energy, but if we play well, with great enthusiasm, we find that energy comes. Why ?

This is perfectly true. To enter into contact with terrestrial energy, one must establish some harmony within oneself. If you know the game well, if you know how to make the moves and if you interest yourself enthusiastically, if you have a sort of ambition — somewhat childish perhaps, a desire to win, then as you go on succeeding you feel a kind of inner joy, not very profound perhaps, but which creates the necessary harmony for the interchange of energy. On the contrary, they who do not know how to accept defeat, who get angry and bad tempered when things do not go according to their will, lose their energy more and more.

Also if you slip into depression, you cut every source of energy — from above, from below, from everywhere. That is the best way of falling into inertia. You must absolutely refuse to be depressed.

Depression is always the sign of an acute egoism. When you feel that it is coming near, tell yourself: "I am in a state of egoistic illness, I must cure myself of it".

THE MOTHER

(*Bulletin*, Feb. 1964, p. 59; Nov. 1963, p. 45)

Who art Thou that Camest

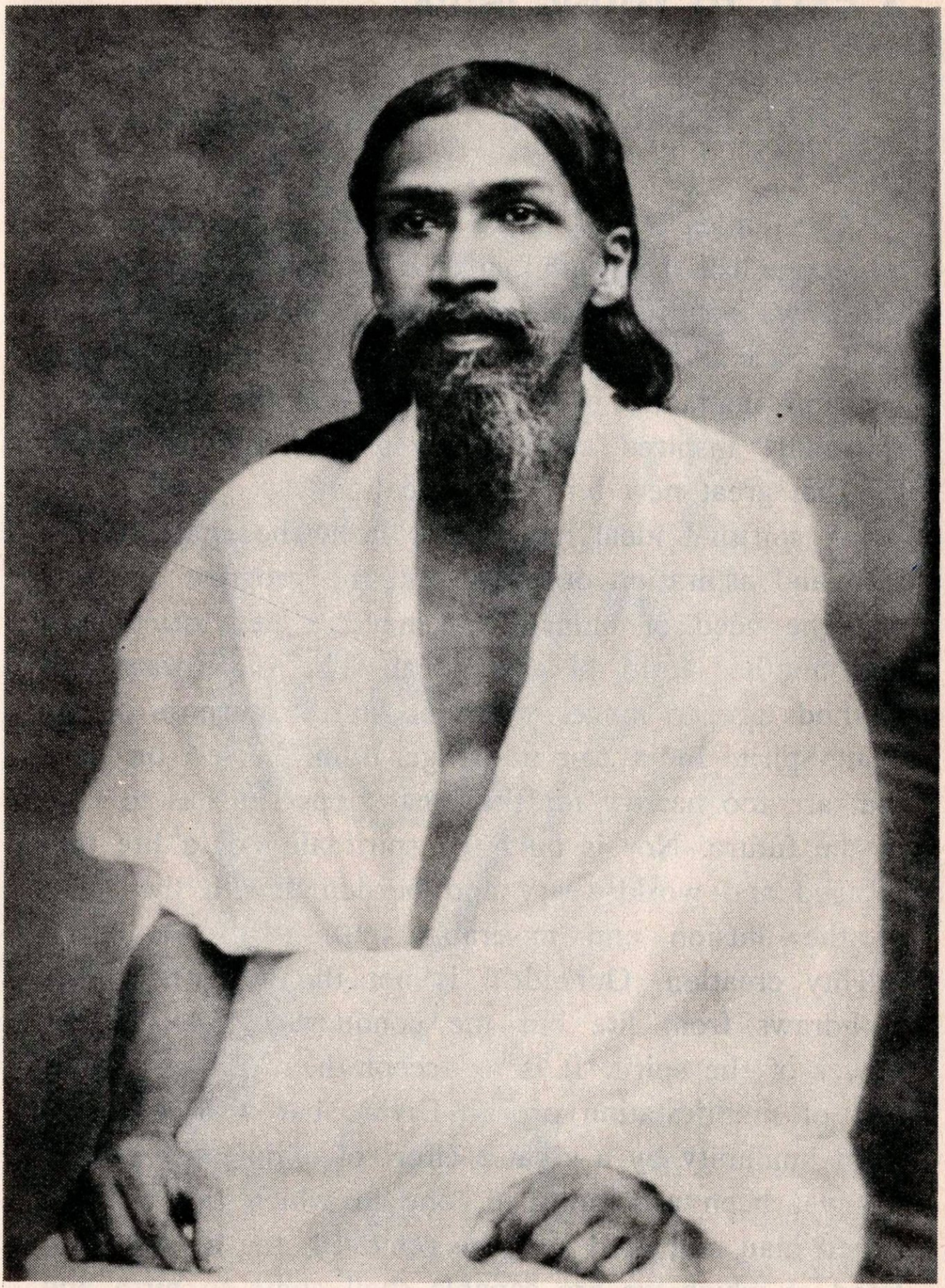
Who art thou that camest
Bearing the occult Name,
Wings of regal darkness
Eyes of an unborn flame ?

Like the august uprising
Of a forgotten sun
Out of the caverned midnight
Fire-trails of wonder run.

Captured the heart renouncing
Tautness of passion-worn strings
Allows the wide-wayed sweetness
Of free supernal things.

SRI AUROBINDO

22. 3. 1944



Our Ideal and Our Endeavour

Our endeavour shall be to prepare the paths and to accomplish the beginning of a great and high change which we believe to be and aim at making the future of the race and the future of India. Our ideal is a new birth of humanity into the spirit; our life must be a spiritually inspired effort to create a body of action for that great new birth and creation.

A spiritual ideal has always been the characteristic idea and aspiration of India. But the progress of Time and the need of humanity demand a new orientation and another form of that ideal. The old forms and methods are no longer sufficient for the purpose of the Time-Spirit. India can no longer fulfil herself on lines that are too narrow for the great steps she has to take in the future. Nor is ours the spirituality of a life that is aged and world-weary and burdened with the sense of the illusion and miserable inutility of all God's mighty creation. Our ideal is not the spirituality that withdraws from life but the conquest of life by the power of the spirit. It is to accept the world as an effort of manifestation of the Divine but also to transform humanity by a greater effort of manifestation than has yet been accomplished, one in which the veil between man and God shall be removed, the divine manhood of which we are capable shall come to birth and our life shall be remoulded in the truth and light and

power of spirit. It is to make of all our action a sacrifice to the master of our action and an expression of the greater self in man and of all life a Yoga.

The West has made the growth of the intellectual, emotional, vital and material being of man its ideal, but it has left aside the greater possibilities of his spiritual existence. Its highest standards are ideals of progress, of liberty, equality and fraternity, of reason and science, of efficiency of all kinds, of a better political, social and economical state, of the unity and earthly happiness of the race. These are great endeavours, but experiment after experiment has shown that they cannot be realised in their truth by the power of the idea and the sentiment alone: their real truth and practice can only be founded in the spirit. The West has put its faith in its science and machinery and it is being destroyed by its science and crushed under its mechanical burden. It has not understood that a spiritual change is necessary for the accomplishment of its ideals. The East has the secret of that spiritual change, but it has too long turned its eyes away from the earth. The time has now come to heal the division and to unite life and the spirit.

This secret too has been possessed but not sufficiently practised by India. It is summarised in the rule of the Gita, *yogasthaḥ kuru karmāṇi*. Its principle is to do all actions in Yoga, in union with God, on the foundation of the highest self and through the rule of all our members by the power of the spirit. And this we believe to be not only possible for man but the true solution of all his problems and difficulties. This then

is the message we shall constantly utter and this the ideal that we shall put before the young and rising India, a spiritual life that shall take up all human activities and avail to transfigure the world for the great age that is coming. India, she that has carried in herself from of old the secret, can alone lead the way in this great transformation of which the present *sandhyā* of the old *yuga* is the forerunner. This must be her mission and service to humanity, — as she discovered the inner spiritual life for the individual, so now to discover for the race its integral collective expression and found for mankind its new spiritual and communal order.

Our first object shall be to declare this ideal: insist on the spiritual change as the first necessity and group together all who accept it and are ready to strive sincerely to fulfil it: our second shall be to build up not only an individual but a communal life on this principle. An outer activity as well as an inner change is needed and it must be at once a spiritual, cultural, educational, social and economical action. Its scope, too, will be at once individual and communal, regional and national, and eventually a work not only for the nation but for the whole human people. The immediate (?) of this action will be a new creation, a spiritual education and culture, an enlarged social spirit founded not on division but on unity, on the perfect growth and freedom of the individual, but also on his unity with others and his dedication to a larger self in the people and in humanity, and the beginning of an endeavour towards the solution of the economic prob-

lem founded not on any western model but on the communal principle native to India.

Our call is to young India. It is the young who must be the builders of the new world, — not those who accept the competitive individualism, the capitalism or the materialistic communism of the West as India's future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit, but all who are free in mind and heart to accept a completer truth and labour for a greater ideal. They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for the nation and for humanity. This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a great tree and the nucleus be the heart of an ever-extending formation. It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution, and of the future India, the greater India of the rebirth that is to rejuvenate the mighty outworn body of the ancient Mother.

SRI AUROBINDO

(*The Supramental Manifestation*, Cent. ed. Vol. 16, pp. 329-31)

FRANKNESS

Says candidly what it has to say without caring for the result.

Botanical name: Gerbera jamesonii

More of Yajnavalkya

Last time I told you the story of the great Rishi Yajnavalkya. But that was about the later Yajnavalkya when he had become a full-fledged rishi, a guru with an Ashram and disciples. Today I will tell you something of the earlier Yajnavalkya, the beginning of his rishihood, the start of his spiritual life. You know the structure of the old Indian society, it consisted of four castes, *varṇas*, and four stages, *āśramas*. I shall speak of the *āśramas* now. Each individual person had to follow a definite course of life through developing stages. First of all, naturally, when you are a baby, in your early childhood, you belong to the family and remain with your parents. As soon as you grow up and the time for your education arrives, you are initiated into a stage called *brahmacarya;* you may generally call it as the stage of self-discipline, you go to a guru and pursue your studies through a disciplined life, something like the life of the children who are here like you. In those days a student's life did not mean merely studies, that is to say, reading and writing, book-knowledge, but as here a very active life. The physical education in the old time *āśramas* in certain ways was even more complete than what is given here, for it included the art of warfare also, combatives like serious archery and many other items of physical training. When you have terminated this discipline or *brahmacarya*, when you have become an accomplished young man you are allowed to return to the world, and take

to the worldly life, enrich yourself with all experiences of that life, that is to say, you marry and become a family man. It is the second stage called *gārhasthya.* Next when you have fully enjoyed or fulfilled the duty of the worldly life, you pass on to the next stage that is called the *vānaprastha.* That is the hermit life, the beginning of the true spiritual life. Finally at the end of the *vānaprastha,* you pass still beyond and adopt the life of the sannyasi, abandoning everything, concentrating wholly on the Supreme Truth and merging into it.

Now our Yajnavalkya in the normal course of things has passed through the stage of *brahmacarya,* he has also pursued the stage of domestic life and is now at the end of it. He thinks the time has now come to him to take to spiritual life and enter into *vānaprastha.* He had married and had two wives. So one day he called the first wife, Katyayani, and said to her: "Katyayani, I am now leaving this life and entering the spiritual life. You have given me comfort and happiness. I am thankful to you for that. Whatever I have, my possessions, movable and immovable, I have divided into two. This is your portion." Katyayani accepted the decision without a murmur. She answered: "Since you are my lord and husband, as you ask me so I shall do." Then Yajnavalkya went to his second wife, Maitreyee; to Maitreyee too he said the same thing as he had said to Katyayani: "Maitreyee, I am leaving this life, I am taking to the spiritual life. I have given to Katyayani her share of my possessions. This is your share." But Maitreyee answered: "Wherever you go, I will follow you, I will also give up the world and its life." Yajna-

valkya said: "No, Maitreyee, it is a very hard, very difficult life, particularly for a woman. Follow the life to which you have been accustomed. Enjoy freely the possessions I leave you." Then Maitreyee uttered those famous words which you must have heard and which have been ringing through the centuries down to us also, even today: "All these possessions, will they give me immortality?" Yajnavalkya answered: "No, Maitreyee, that they will not give you, it is quite another matter." Maitreyee answered — uttering a *mantra* as it were — "What am I to do with that which does not give me immortality?" So Yajnavalkya had to accept her and allow her to accompany him. Now Yajnavalkya gives his first lesson of spiritual life to Maitreyee: "Maitreyee, you love me, so you are coming with me. But do you know the real truth of the matter? The real truth is that you do not love me, but you love the soul that is in you, which is also in me: you love your own self in me. Therefore you love me. And I love you, I love you not for your sake but for the sake of the self in you which is the self in me. All love is like that. A husband loves his wife, the wife loves her husband, the brother loves his brother or sister, a sister loves her sister or brother, it is not for the sake of the person or the relation but for the sake of the self — one's own self which is in everybody. That is the first lesson which you have to learn. Forget the outer person, your own person or another's person, find the self that is in you and everybody else. That is the basis of the spiritual life."

I told you there were four stages of life for an in-

dividual in the ancient Indian society. You complete one stage and then proceed to the next, and then to the next and so on. But they also say that you need not go through the stages gradually, step by step in this way; you can skip one or two stages in your stride if you have the capacity to do so; if you want the spiritual life when you are young, even when you have not gone through the worldly life, even then you can jump over, take a leap into the life of the *sannyāsin*. It is said the day you feel detached from your worldly home, then forthwith you may take to the life of the ascetic. It depends upon the urge in you, the insistence of the truth in you. A large freedom was given to all who really wanted a spiritual life.

I have said that Yajnavalkya had two wives. You did not ask me why: for to us moderns such a thing is not only immoral but inconvenient; it is however another story, a long story. In those days, those far-off early days of mankind, thousands and thousands, millions perhaps, of years ago, it was the law, the social custom and it became a duty, to have more than one wife and the relation too between man and woman was much freer and more loose. That was because, as you know, man started his earthly life at a certain stage of creation; before that stage there was no man, there were only animals. The earth was filled with animals, only animals, wild animals, ferocious animals, insects, worms, all kinds of ugly and dangerous creatures. Man came long, long after; he is almost a recent appearance. It was a mysterious, indeed a miraculous happening, how all of a sudden, out of or in

the midst of animals there appeared a new creature, quite a different type of animal. Still in whatever way it happened, they were not many in number. The first creation of man must have been a very limited operation, limited in space, limited in number. Perhaps they sprouted up like mushrooms here and there, a hundred here, another hundred there, or perhaps a few thousands — few and far between. So man led a dangerous and precarious life. All around him these animals, some too big, some too small to be tackled withstood against him, and Nature also was as wild and as much against him. So for self-preservation and survival they needed to be numerous, to increase in number as much as possible. It is exactly what is needed in war; the larger the number of troops, the greater the chance of winning the war. So the impulse in man, in the social aggregate was to have more men, increase the number, to strengthen the extent and volume of the force to be able to fight successfully against the enemy. So a necessity became a religious duty to multiply, to procreate and redouble the race. In later days, even when the necessity was not so imperative, even then the habit and custom continued. To beget children was a praise-worthy thing, the more the number the greater the merit. Women who had numerous children were considered favourites of the gods. King Dasharatha had, it apears, a thousand wives, King Dhritarashtra had more than a hundred, Vashishtha had a hundred sons and King Sagar a thousand. Draupadi had five husbands and she was considered the ideal chaste woman.

In the modern age we have gone to the other extreme, we have tided over the danger of under-population. At the present day it is over-population that threatens the existence of mankind. Now we are anxious, we are racking our brains, trying to find out all kinds of means and ways to restrict and control any increase in population.

I said, in the early days the need to marry in any way — a very free choice was given in the matter of the way of marriage — and to procreate was a social duty: but note it is not for individual pleasure. Today we have discarded all notion of that kind of action as superstition, a form of tyranny. We are for freedom of the individual. Whatever we do we must do for our personal gain, our personal pleasure. But in those days that was not the ideal nor the custom. Even when you marry, you marry not for the sake of personal enjoyment but for the sake of the society, to give birth to healthy and useful children, to increase the number of able-bodied members of your society. Service for society, not personal pleasure was the aim. Yajnavalkya lifted that ideal on to a still higher level — you exist not for your own sake, of course 'own' means the personal ego individual — but for the sake of your soul, the greater self.

In this connection I am reminded of what Sri Aurobindo said when he was taking leave of his students at Calcutta in his farewell address before starting his public political activity: he said, "When I come back I wish to see some of you becoming rich, rich not for yourselves but that you may enrich the Mother

with your riches. I wish to see some of you becoming great, great not for your own sake, not that you may satisfy your own vanity, but great for her, to make India great...."[1]: that is the ideal ideal, not individual satisfaction, exclusively personal accomplishment or achievement; one must work in view of the welfare of all, a global well-being. The goal is not one's own little self, but the Great Self in all. This is of course, in the secular way in the secular field. But here also the appeal, it must be observed, is not to the social life as a mere machine of which individuals are dead helpless parts and units meant to serve as obedient instruments in the production of useful goods. The appeal on the contrary is to the soul, the free inner individual, choosing its destiny but with a view to collaborating and uniting with others in the realisation of a global truth.

In the spiritual sphere also Sri Aurobindo gives us the same ideal and outlook. In the early days spiritual realisation was sought for personal salvation, a complete renunciation of the world, absolute freedom from this transient unhappy world — *anityam asukham lokam imam*. The individual person leaves his individual existence upon earth and retires and merges into the Infinite Brahman. But here in Sri Aurobindo's Revelation we are taught that the individual realisation and spiritual attainment is not to dissolve oneself into the nameless formless Beyond but to maintain it, preserve it in a pure divine form, for the sake of the sorrowful ig-

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[1] Sri Aurobindo, *Bande Mataram*, Cent. ed. Vol. 1, p. 516.

norant world. The knowledge, the power, the delight that the individual gains — not as something merely individual but as the result of one's identity with the universal — are at the service of earth and humanity so that these may be transformed and share in the same realisation. One becomes spiritually free and complete and enters into all so that all may be transformed into a new divine reality.

NOLINI KANTA GUPTA

(*Collected Works*, Vol. 5, pp. 53-57)

Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident with a steady trust in the Divine's Grace.